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[No. XI.

COMMUNICATIONS.

A NEW ARGUMENT IN PROOF OF
HUMAN DEPRAVITY.

Sir—I have read much on the controverted subject of human depravity; but there is one argument in support of it, which I have never seen distinctly stated. Allow me, then, to occupy a small portion of your Magazine in presenting it to your readers. It is far from my intention to enter into the knotty question concerning the origin of evil; nor shall I inquire how man becomes a depraved being: but simply state the fact as universally admitted.

1. An *evil report* concerning a man, is universally more readily believed than a *good report*. When I say *readily believed*, I mean to include easiness of belief, and willingness of reception.

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If, for instance, I say that Mr. A., on any occasion acted like a gentleman, or a Christian: I may not be contradicted; but the thing excites so little attention, and creates so little interest, that the hearers do not think it, in general, worthy of the exercise of belief—it is forgotten. But if I say of Mr. B., who stands just as high in the church and in the world as Mr. A., that on such an occasion it was understood that he was drunk, or that he did a dishonest thing, or that he holds heterodox and very dangerous sentiments; why then, immediately every ear is erected, and every mind is attentive: not a word is lost, and I am requested again and again to detail the circumstances. To be sure, there is many a doleful exclamation; and many an expression of sorrow;

but after all the subject is eagerly sought after, even by *good people*, just as though it gave them pleasure to hear the report!

Now from this I infer, 1. A general conviction that man is a depraved being; otherwise there would not be a greater readiness to believe that men do wickedly, than that they do well: and 2. A deplorable want of that charity which "will scarce believe an ill report."

2. Again; it is notoriously true that by far greater pains are taken to spread an evil than a good report. I tell of an act of fervent piety, or of remarkable benevolence: and the company perhaps say "it is well—it is noble!"—and soon forget it. But if I say that a man has done a wicked thing, or that he holds a false opinion; there is an eagerness to circulate it, which shows that some passion is gratified. Big with the news, they sally forth, and the first acquaintance that comes in the way hears from one or another some such thing as this—"Well! did you hear what is said of Mr. C. or Mrs. D.? It is distressing indeed to have to tell it—*who would have thought such a thing!* but I hear from the most authentic sources that Mr. C. has done that which will for ever blast his character," &c. &c. Thus, in one day, will fifty people hear from one individual the evil doings of a neighbour; while perhaps nothing will be said of the piety and benevolence which has adorned and exalted

another. Let the reader draw his own conclusions from this fact; while I go on to state,

3. That the report of an evil action grows as it circulates; so that often a mere trifle soon is swelled to a mighty offence: while the reverse of all this is true respecting the reports of good actions. From these, some deduction is made at every hand, until that, which, as it was performed, stood forth in the character of pure and lofty virtue, is changed to a very common, perhaps a very questionable performance. This remark is closely connected with another which considerably strengthens the general argument: for,

4. When an action *formally* bad is reported, no doubt is entertained of its having proceeded from a bad motive. But, on the other hand, actions *formally* good are attributed to motives of an opposite character. Thus, when a man makes considerable sacrifices of time, money, or personal ease, to promote the interests of learning and piety, the selfish and indolent, who cannot enter into his motives, are pretty sure to accuse him of ambition, vanity, or some other sinister purpose. Men who do a great deal, are often accused of a *legal spirit*, and censured for holding heterodox opinions, that the inactive and self-indulgent may find some opiate for their consciences.

5. My final remark is, that while an injury, however trivial, is long remembered, past services

are soon forgotten. The apostle Paul found some in his day, who for a while so deeply felt their obligations to him, that they could, if necessity required, have plucked out their eyes and given them to him; and yet in a very little time they were ready to cast off his apostolical authority, and renounce him as a minister of Christ. This is only referred to as an instance of a case not uncommon in this world. A very little injury, real or supposed, will obliterate whole years of kindness from the memory, and turn a sworn friend into a determined enemy.

Now, while these things are so, where is the man who can deny that, whatever may be his speculative opinions, he himself practically admits the doctrine of human depravity?

[*Lit. and Evan. Mag.*]

THOUGHTS ON THE SABBATH.

WHEN we take up the Bible with the view of ascertaining its true meaning, and the extent of our duty; we ought to consider that God speaks to us as intelligent creatures, who are bound to make the best use of our understanding for the discovery of his will. We must not presume to limit the Almighty as to the manner in which he shall make known his will to us: in whatever way this is done, we are called to implicit obedience.

Express command is not the

only method by which our great Creator and Governor has pointed out our duty; he has also revealed his will by symbols, by prophetic and somewhat obscure declarations, by significant actions of men divinely inspired, and by parables; and in these the obscurity we sometimes meet with may be designed to excite us to diligent inquiries after the will of God, and to be a test of our humility and sincerity.

Under the impression of these considerations, let us inquire whether it be not the will of God that mankind, in all ages, should dedicate one day in seven to the more immediate worship of the Almighty, and other religious exercises; subject to certain limitations which the Bible has pointed out, and which our present condition in this world has rendered necessary.

If, in our researches, we should meet with some passages of Scripture, which at first sight appear contradictory; let us apply the following rules of interpretation:

1. Let us endeavour to find out some sense in which the apparently contradictory passages will agree, without doing violence to the expressions on either side.

2. Let us interpret obscure passages by those which are plain; instead of forcing the plain passages to bend to those which are obscure.

3. Let us, in all doubtful cases, choose that side which is practically the most safe, and agree-

able to the general tenor of Scripture.

I shall consider the nature and extent of the command to sanctify the Sabbath, as it stood before the promulgation of the law on Mount Sinai; as it was explained and enforced during the Jewish dispensation; and as it continues obligatory upon the disciples of Christ to the end of the world.

The first intimation respecting the Sabbath is given in the second chapter of the Book of Genesis. This is a very important passage of Scripture, and deserves our most serious attention, both as it respects the meaning of the words, and the period at which they were delivered. The second verse informs us what the Almighty did with regard to his own work. *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.* The third verse proceeds to state, *And God blessed the seventh day and sanctified it;* that is, he set it apart for holy purposes; for such is the meaning of the word *sanctified* in the Old Testament, when applied to inanimate things, or persons with relation to any office or function. Thus the priests, the tabernacle, and all its furniture, were said to be sanctified, when they were set apart for the service of God. In no other sense can the word *sanctified* be understood with relation to the seventh day, without forsaking the scriptural meaning of

the term, and falling into absurdity.

This command, to set apart the seventh day for sacred purposes, was given to man in his primeval purity. Being created upright, he loved the Lord his God with all his heart, and mind, and soul, and strength. The labours of each day, in this happy state of mind, would be dedicated to God's service. There was no need of a day of sacred rest to withdraw the mind from the carnal eagerness of worldly pursuits, or to recruit the body from oppressive labour. Man now enjoyed perpetual communion with God. His labour was light. *The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.* (Ib. v. 15.) Thorns and thistles had not yet sprung up to create the necessity of laborious exertions—*For out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.* (v. 9.) The earth had not yet received the curse which caused man to *eat bread in the sweat of his face.*

If in this state the sacred rest of a seventh day was ordained by infinite wisdom, in what period of time can it become unnecessary to fallen man? Shall the consecration of a seventh day for the cultivation of our minds, blinded by sin, and distracted by corrupt affections, be thought needless; when it was appointed to man in innocence and perfect holiness? Shall the mercies of

creation require a frequently returning day for their celebration; and shall not those of redemption, in addition, call for an equal attention? In short, when we compare the state of fallen man with that of our first parents, during whose original purity this command was given, we shall find a variety of considerations urging upon him the superior necessity of sanctifying a seventh day.

Besides, a general command thus given to the representatives of the whole species, must continue in force forever; unless it be abrogated by the same authority by which it was enacted.

Whether there be any passages in Scripture which abrogate the law of a Sabbath, with a clearness equal to that with which it was enacted, will be the subject of our future consideration.

The observance of a Sabbath cannot be opposed with reason, unless it shall appear that there is a clear abrogation of this command. It cannot be said with decency, that the neglect of the Sabbath is a more spiritual service to God than the observance of it.

To attach any ideas of superstition to the observance of a Sabbath would scarcely fall short of blasphemy against the Almighty, whose wisdom made such an appointment before sin had entered into the world.

It is the duty of man at all times, and in every period of the world, to love God with all his

heart, and mind, and soul, and strength; but particular exercises and proofs of this love may be enjoined at different periods. The worship of God, however, is required by a permanent obligation; and the exercise of this worship, especially when it is social, requires a cessation from other employments, and seasons appropriated to itself. Is it not then in the highest degree improbable, that man, when employed in the innocent labour of cultivating the garden of Eden, should be required to withdraw, during a seventh portion of his time, from this pleasing employment, to exercise himself in one still more pleasing to a holy soul; yet that we, who find it so difficult to abstract our minds from the too eager pursuits of worldly things, should be left to follow our own ways on the day originally set apart for the solemn services of religion? Such a supposition I cannot help thinking to be highly improbable, whether I consider the sanctification of the Sabbath in the light of a duty or a privilege.

In whatever point of view we contemplate it, the Sabbath was instituted when mankind stood the least in need of that institution. Was the Sabbath designed to be a day of rest? It was instituted when the labour of our first parents was merely to keep and dress the garden of Eden. Was it designed to be a season of instruction? The law of God was then written upon the heart

of man. He was made after the image of God in righteousness and true holiness. Was it designed to call off the mind from the anxiety of worldly cares? Our first parents had nothing to distract their minds: they saw God in all his works, they walked in innocence, and were not ashamed. Was it a day appointed for more immediate communion with God, in the exercises of holy worship? The pious pair enjoyed a perpetual communion with God: they approached him without fear, and served him with the profoundest reverence.

Can we then imagine, that an institution appointed when there was the least possible need of it, should be set aside when every circumstance in the situation of mankind loudly calls for such an institution? How greatly do the incessant toils of many require a day of rest! What a powerful tendency have the anxious cares of life to shut out the due consideration of the world to come! The ignorance of many, especially the lower classes of mankind, requires that time for instruction, which no other day, except the Sabbath, will afford; and without stated periods for the public worship of God, the very idea of religion would vanish out of the world.

These considerations forcibly impress my mind with the persuasion, that the sanctification of a seventh day, that is, the setting it apart for holy purposes, was

an appointment of God, and is of perpetual obligation. W. H.
[*Christian Observer.*]

SCRIPTURE ILLUSTRATIONS.

HEBREWS ii. 11. "*He is not ashamed to call them brethren.*" There is not a more distinguishing feature of the Christian character than condescension to men of low estate. It was this which gave peculiar exaltation to the gracious interposition of the Son of God on behalf of the fallen, wretched, degraded children of men: and it will ever be found foremost among the dispositions and habits of those who are in spirit and in truth his followers. The excellent Archbishop Whitgift was an eminent example of this Christian grace. He was made Archbishop in the year 1583; and the ingenious Sir Henry Wootton, who knew him well, has left this character of him: "That he was a man of a reverend and sacred memory, and of the primitive temper; a man of such a temper as when the church by lowliness of spirit did flourish in highest examples of virtue." The following is an instance in which he displayed this temper, and showed the assimilation of his character to the example of Him who was "meek and lowly of heart." He built a large alms-house near his own palace at Croyden, in Surrey, and endowed it with maintenance for

his master and twenty-eight poor men and women : and this place he visited so often, that he became familiar with all their names and dispositions : and was so truly humble, says his biographer, "*that he called them his brothers and sisters.*" When the Queen dined with him at his palace at Lambeth, which was very frequently, he would usually the next day visit his poor brothers and sisters at Croyden, and dine with them at his hospital. "You may believe," adds his biographer, "there was joy at the table;" for, after the example of his Divine Master, "he was not ashamed to call them brethren."

Matt. xi. 7. "*Jesus said unto the multitude concerning John, What went ye out into the wilderness for to see? A reed shaken by the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses!* [whereas John had but a leathern girdle about his loins, and his meat was locusts and wild honey.] *But what went ye out for to see? A Prophet? Yea, I say unto you, and more than a prophet; for this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*"

A striking parallel to this character of the Baptist, was conspicuous in the venerable, mortified, and retired Richard Hooker. It is hardly possible to read the account of his life and habits, his fastings and devotions, and his

constant subjection of his animal to his spiritual nature, and not revert in thought to the example of the Baptist. He seemed habitually to aim at the imitation of this example, according to the spirit of our church, when she assimilates the labours of the "ministers and stewards of God's mysteries," in reference to the second advent of the Saviour, to the efforts of him who was the special messenger of the Redeemer at his first coming. The biographer of Hooker describes him, like the Baptist, living in retirement from the world, yet an object of attraction to many, for his talents, his exemplary piety, and primitive strictness of deportment. He was the rector of Bourne, not far from Canterbury; and by the time he had been in that parsonage twelve months, his works, and the sanctity of his life became so celebrated, that many turned out of the road, and others, scholars especially, went purposely, to see the man whose life and learning were so much admired. But, as our Saviour said of St. John, what went they out to see? A man clothed in purple and fine linen? "No," says honest Walton; "but an obscure harmless man; a man in poor clothes, his loins usually girt in a coarse gown or canonical coat, of a mean stature and stooping, and yet more lowly in the thoughts of his soul, and his body worn out, not with age, but with study and holy mortification." And yet this man

forgot all his timidity, when called to reprove sin, and, like his great exemplar, could vigorously "lay the axe to the root of the tree."

A few instances of bold and fearless rebuke of sin may appropriately close the present paper.

Acts xxiv. 25. "*Paul reasoned before Felix of righteousness, temperance, and judgment to come,*"—"and *Felix trembled,*" as well he might do; for he is represented by Tacitus as having been guilty of all unrighteousness and intemperance: "*Per omnem sævitiam ac libidinem jus regium servili ingenio in Judeâ exercuisse.*" How fitly therefore did St. Paul frame his discourse!—Many illustrious instances are on record of ministers of the gospel who have displayed a kindred courage and fidelity in the discharge of the duties of their sacred office. Among scriptural examples, we read of the reproof of the man of God at Bethel to Jeroboam, of Elijah to Ahab, Daniel to Nebuchadnezzar and Belshazzar, John the Baptist to Herod; and, though infinitely removed from all frail mortal examples, the Divine Saviour himself to the Scribes and Pharisees. In modern history also, instances may be found of similar decision of conduct. Latimer, in his rebukes to the unpreaching prelates, is a prominent example. Many of the reformers exhibited this undaunted courage in opposing the evil measures and conduct of rulers, both civil and ecclesi-

astical. Luther and Knox are marked characters in this respect. Indeed, this species of hazardous fidelity seems necessary to the character of a Reformer: a superiority to the fear of man cannot be separated from the qualifications of one who undertakes to rectify triumphant errors, and correct daring abuses; and there is not a little in the circumstances of public agitation, and the oppressions which usually contribute to generate a spirit of reform, to cherish and foster this feeling. Perhaps, therefore, instances of its operation in the more quiet and undisturbed scenes of life, are equally, if not more, deserving of attention, particularly when they display a magnanimous resistance to the power of evil, clothed with those outward splendours which are but too well calculated to dazzle the eye that would detect, and to unnerve the tongue that would reprove, the lordly vice. In this light, the conduct of a curate, in the reign of Louis XIV., merits high respect and commendation. It is related in the *Memoirs of Madame de Maintenon*, that one day Madame de Montespan, the mistress of Louis, requested to receive the sacrament from the minister of a village in which she was residing: but this excellent man refused her request, addressing her in these energetic words: "What, Madam! you who are a scandal to all France! Go, Madam, and first renounce your guilty habits, and then come to

this holy rite!" Madame de Montespan went away in a state of furious indignation, and vented her complaints to the king, who consulted on the subject Bossuet and Montauzier; the former of whom he respected for his learning, as much as he esteemed the latter for his virtuous inflexibility. Bossuet, however, did not hesitate to commend the curate, for a courage which most probably he would not have dared to exercise himself; although it is true, he did remonstrate occasionally with his royal master; and Montauzier remarked, pointedly, that Madame de Montespan should have thanked the curate for having spared her the responsibility and peril of sacrilege. H.

[*Christian Observer.*]

PRAYER FOR THE GREEKS.

WHEN, in the course of events, it becomes necessary for a people to shake off the yoke of oppression, and to assert their title to liberty and independence, the chord of sympathy is struck in the breast of every freeman upon the globe.

This chord has vibrated in the breasts of our countrymen: it still vibrates: and Greece, unhappy, oppressed, struggling *Greece*, shares our sympathies. Her cause roused the *spirit*, and called forth the *eloquence*, of our national legislature; and individual exertions sent forth her thousands

of gold and silver to sustain her in her noble conflict.

But what are gold and silver, if He who rules "the storm of mighty war," grant not his blessing? "Vain is the help of man."

Are Christians throughout our land, rejoicing in the blessings of civil and religious liberty, and conscious that to Him who sits upon the circle of the heavens, belongs the fate of empires—then, in their addresses to God around the family altar, while they call to mind the sacred peace of their habitations, let them remember *injured Greece*.

Are ministers of the everlasting gospel permitted from the sacred desk to announce the messages of Jehovah to guilty men, none daring to make them afraid; and, do they bless God for religious liberty;—then, in their public approaches to the throne of grace, O let them remember *afflicted Greece*.

The Christian is not to confine his views merely to the civil and religious liberty of Greece, but he is to anticipate the most glorious results to the empire of Immanuel. It is not at all improbable that the emancipation of that country, would prove an opening to the introduction of the gospel among the deluded followers of the *false prophet*.

Would it not be *advisable* to report of the believers at their meetings have been *engagements* of prayer for thees in aid of the gospel, specially

the case of the Greeks before the
"throne of grace?"

"Prayer was appointed to convey
The blessings God designs to give."

And how much good might be
effected by this means, it is ours
to leave with the Lord, to whom
belongs the increase.

"PRAY WITHOUT CEASING."

MISSIONARY.

FOREIGN.

INDIA.

THOMAS JARRETT, Esq. of Madras,
under date of 29th November last, for-
wards a communication addressed to
him as Acting Secretary of the Corres-
ponding Committee, by Mr. Michael
Sargon, dated 30th June, 1823, giving
an account of the progress of the
schools established amongst the Jews at
Cochin.

I now lay before you the state of af-
fairs at Cochin with regard to the Jews,
and our school institution. When I ar-
rived here from Madras on the 10th
March, I found the school in as good a
condition as could be reasonably ex-
pected from the circumstance of my
absence.

On the 15th March, I delivered the
schools in charge to Mr. Harrington,
who carries on the business with pru-
dence and regularity, and to the appro-
bation of the Jews; which, I must say,
is somewhat difficult. He has arrang-
ed the children into seven classes, ac-
cording to their proficiency in each.
Many of which will appear in the school
this undauntedly forwarded.

ing the evil three languages taught in
of rulers, b school, Hebrew, English and
e are only two languages

taught, Hebrew and Malayalim, and
the school is divided into three divi-
sions. The first division is taught Eng-
lish, from nine in the morning to ten;
Hebrew from ten to eleven; and Ma-
layalim from eleven to twelve: every
division in rotation. The same plan is
followed in the afternoon. The chil-
dren are taught Dr. Watts' Catechism,
and to read the Old and New Testa-
ment. This is all we can do at present;
we are waiting the good pleasure of
our God, to pour out his Spirit on the
children, and on the lost sheep of the
house of Israel.

With regard to the Jews in a reli-
gious point of view, they are much the
same as when I wrote to you last on
that subject. Their prejudices still
prevailing against their private convic-
tions, and against their own best inte-
rests; and when they are brought to
a point in argument, they actually, in
many instances, to evade the truth, de-
ny revelation; nevertheless, though
this is the case in general, there are a
few exceptions. Some will reason;
some will argue; and some will dispute
about the Christian religion; but their
particular way of reasoning is, that
Christ and his apostles observed all the
ceremonial rites of the Jewish dispen-
sation, as the feasts, Sabbaths, circum-
cision, &c. and that without his
(Christ's) command, and without any
authority from revelation, his followers
after his death, have changed the Sab-
bath to the first day of the week. They
cannot reconcile this fact to them-
selves.

It appears, and indeed is evident,
that their aversion to Christianity arises
chiefly from their want of knowledge,
or owing to their gross ignorance of the
word of God.

I trust the day is fast approaching,
when the veil shall be taken away from
their eyes, and their darkened under-
standings enlightened in the knowledge
of the truth, and when ignorance shall
vanish as a cloud.

I am sorry to say a few dissatisfied characters have established two schools in opposition to ours, but the children that attend those schools are chiefly the offspring of that stubborn race the Black Jews. There are about thirty-five children in both the schools: but I am not afraid of this affecting our cause in the least, for they will find it difficult in time to support them, and a want of suitable persons to conduct the same. Indeed, their establishing these schools, would be rather beneficial, provided they would carry them on in a proper manner; I am only afraid they are established to pervert the children from the right way.

I am happy to say that none of the parents of the children that attend our first school appear inclined to remove their children. It is carried on with the greatest regularity for the improvement of the children, and the Jews begin now to appreciate the privileges and means of instruction which are held out to their offspring. Indeed, I must say, that the majority of the white Jews, manifest an increasing willingness to have their children instructed in our schools, and seem favourably disposed towards us. A few of the black Jews, however, manifested a wish to remove their children from the second school. I stated to them the evil of doing so, and I have heard nothing more of it since.

You see the discouragements under which we labour, and the obstacles which we have to encounter; at the same time the endeavours of the committee to enlighten and benefit the Jews, have not been in vain here, for there is a great deal of good doing, and already done, which will appear evident when I state to you that there are now on the school establishment 109 children, many of whom can read the word of God, (which is able to make them wise unto salvation) both in Hebrew and Malayalam, and a few also

can read it in English; thirty have been struck off the establishment from various causes detailed in the remarks to the returns, making a total of 149 children that have received instruction at the institution, the greater number of whom, had it not been for your schools, would have been now plunged in vice in the streets, destitute of all knowledge of these unspeakable blessings. Is this no encouragement? Yes, it is abundant encouragement for you to proceed in your work of love and charity; and I further say, that it is a great point gained, considering the gross ignorance, superstition, and prejudices of my brethren in the flesh.

With regard to the distribution of books, I have been very careful, and only distributed seven Hebrew Bibles among the white Jews. I have had many applications through the Hebrew master of the second school, from the black Jews for both the Old and New Testament, but I have not given any on this way of applying, lest they should make a bad use of them. I am waiting until they come and make the application themselves, to show them that I do not give them away carelessly, and that I set a great value upon the sacred volume.

Some of the black Jews seem to manifest a desire of reading the New Testament, but are afraid of their relations. O may their desire increase more and more, until they have eaten of the good bread of life. I have been informed lately, that one of the black Jews borrowed a New Testament from one of the white Jews, which he studies daily, but privately, for fear of his relations. As for the white Jews, many of them have the New Testament in their habitations, and I believe some of them likewise make use of it.

I have mentioned in my report of the "Beni Israel," that I have been enabled to collect a few rupees in aid of

the Society, at Calicut and Cananore I beg to acquaint you that I left the subscription paper at Cananore with Captain Brett, on purpose to get more donations among his friends, and have not, as yet, received it, which has prevented my forwarding this report until now.

In consequence of the rainy season setting in, I was obliged to go to the expense of a trifling repair for the first school, the amount of which will appear in my accounts; and I beg also to acquaint you, that I have furnished the school with the articles formerly sanctioned, *viz.* five writing desks and benches, one sand desk, and a small writing table for the English master.

Permit me, in conclusion, to state, that I am happy to say Mr. Harrington has given every satisfaction, since he has taken charge of the school, and is likely to be a useful person in this department: and therefore I take the liberty to recommend him to the notice of the committee. [*Jewish Expositor.*]

PRUSSIA.

Extracts from the Journal of Mr. Handes.

On my leaving Posen, I was much grieved at not being able to commit the young Jewish female, E. M., into the care of Christian persons, anxious for her spiritual welfare. She appears to be sincere, manifested a great desire to be further instructed by me, and complained bitterly, not only of the harsh treatment of her mother, but also of the blasphemies which were thrown out against the Saviour. But I found no person in Posen willing to interest himself actively in favour of this poor individual.

On the 17th of October I arrived at Gnesen, and visited the synagogue, where I gave away some tracts. I was so closely surrounded, nay throng-

ed on every side, that, having parted with all the books I had, I retired to my lodging, to prevent scenes of riot. I had scarcely reached my room, when some Jewish students and boys rushed in, to whom I endeavoured to expound Gen. xlix 10. They commended me as a good *Dorshenes*, (preacher,) but behaved in too bustling a manner to allow a regular address. A short time afterwards, when the first crowd had dispersed, some Jewish tradesmen arrived, who told me that they wished to become Christians. Two of them were resolved to become members of the Catholic, and the others of the Protestant church, and they wished now to converse with me, and to take my advice on the subject. In the afternoon several Jewish girls came to me, asking for tracts, which I gave, and preached the Gospel to them. Some of them were pretty well versed in the Old Testament, and put questions relative to the analogy between some passages of the Old and New Testaments.

Oct. 19. A Jew called upon me, to ask for a catechism. As I had none, I gave him instead of it a tract. He was succeeded by some children, whom I catechized. Afterwards the son of the Rabbi came with some students, to dispute about Gen. xlix. 10. After dinner, while I was engaged in a conversation in the street with a Jewish baker, I was interrupted by a Jewish merchant, who invited me into his house; but the result of a long conversation I held with him was this, that I found him to be a complete infidel. I scarcely had left him, when I received a second invitation to a young Jew; and on my return from him to my lodging, I there found three young Jews, who desired me to prove the divine origin of the books of the New Testament; and when this was done, we spoke about the necessity and the blessings of missions. They gladly assented, and assured me, that

they ardently wished to profess Christianity, but were only afraid that that step would expose them to the contempt and ill treatment both of Jews and Christians.

I arrived at Inowracious on the first of November. Here I was introduced to a young Jew who gave me great satisfaction. I found him a young man of considerable attainments who had already disengaged himself from the fetters of rigid Judaism: and though he knew not Christ, yet manifested a serious and excellent disposition. He told me, with tears in his eyes—"When I call to mind what my forefathers, the patriarchs, and the prophets, have done for their people, and look upon my own unprofitableness. I must despise myself and feel deeply grieved, for having been of no use at all to my brethren." We parted, with feelings of mutual affection, after a long conversation, in which I had preached Christ to him. On the Sabbath I went into the synagogue. Here I had to encounter very hot disputations, and several Jews proposed questions of an intricate kind. Before parting I earnestly addressed them in these words: "Kiss the Son, lest he be angry, and ye perish from the way." In the afternoon, I met a poor Jewish tailor, who is subject to epileptic fits, and whom no one will take into his house, lest he die there; nor could he find work. He had applied for instruction to Catholic and Protestant ministers, but had been refused, because his sincerity was suspected. He implored me, with tears, to examine him, whether he was upright or not. He fell on his knees, and addressed a fervent prayer to the Saviour, which I repeated to him: and when I had finished, he prayed himself, in these affecting words: "Jesus, thou Son of David, save me! I have had little happiness in this life; every moment I may die: grant that I may not perish in the world to come." In

the morning of the 6th of November, the Jew A. called upon me, who had already informed me of his desire to become a Christian; but as I found him completely destitute of true repentance, I read to him such passages from the New Testament as were calculated to open his eyes. He became quite serious, and confessed that it was not so easy as he had imagined, to become a Christian indeed. In general, I find, the Jewish women are more bigoted than the men. On the following day I was visited again by A., who expressed his wish to be baptized; the sooner the better, if only he could overcome the dread of absolute poverty, to which he should, by that step, expose his family. He introduced another Jewish teacher, who had hitherto, with great obstinacy, opposed Christianity, and in the synagogue had called me a false prophet. He now entered upon a friendly conversation with me, after which, he asked my forgiveness for his late rudeness. Nay, when afterwards I had read to him some passages from the Gospel of St. John, he expressed a wish to read himself that very New Testament which hitherto he had held in abomination.

At Thorn I was kindly received by the principal clergyman of the town. I was soon visited by a member of the most respectable Jewish family of the place. This young man stated it to be his conviction, that the next generation would certainly go over to the Christian religion.

From Thorn I travelled to Fordon. In the school I met with several young students zealously engaged in studying the Talmud. One young man paid great attention to what I said. He had never seen a New Testament, and was very desirous to possess it. I was grieved to hear, both from Jews and Christians, of the progress of infidelity among the higher classes of Christians, and how Christianity and the sacra-

ments are held in derision. On the following day I went into the synagogue, and after much conversation with the Jews assembled there, I was invited into the house of a Jewish furrier, where was also a Jewish tailor; to both of whom I explained some parts of the Old Testament. They visited me repeatedly, in the following days, to receive further instruction. I had also application for books and instruction from tradesmen, teachers, and students, from Fordon. I had also a visit from the Catholic Dean of the town, and his Vicar. They asked for a copy of each of my tracts, behaved with great politeness, and promised to do, in their sphere, what they could for the salvation of Israel. Before I left the town, I had a second visit from them. The Dean was extremely kind, and promised, with lively interest, to exert himself for the salvation of Israel. In general, the Jews from Fordon appear to pay more attention to the gospel than those of Bromberg. Many persons from the first place called upon me, requesting New Testaments and tracts. The very bad state of Christianity in Bromberg, is the greatest hindrance to the conversion of the Jews there. I stated this to the first Protestant minister; but my intimation was received with great coldness. From Fordon I received the intelligence, that the Rabbini there is frequently inquiring, whether I should not soon keep my promise, and come back to that place? I lent to a Jew, among other tracts, Sir George Rose's Address to Jewish Females. He read it with great satisfaction, and assured me, that it was calculated to do much good among the Jews.

At Lobau I went into the synagogue; and when there, I found but few Jews. I proceeded to the market place, where soon I was engaged in conversation with many of them, who were very friendly. I preached repentance to them, without which it was impossible

to enter into the kingdom of the Messiah.

At Gilgenburg I was kindly received by the minister, who had established, in this small and poor town, a missionary association. In the house of the Jew —, I met the tutor of the family, a young Jew, who had very high thoughts of himself, as being a disciple of the great Rabbi Akelipa, at Posen. He readily assented to what I said about the holiness of the law, and the curse with which it threatens the transgressor; as also the necessity of aiming at a better righteousness than our own. But when I proceeded to state, that this righteousness had been purchased by Jesus Christ, the young man became very violent, and asked me how I could presume to think, that a disciple of the great Rabbi Akelipa would believe such nonsense? how I dared to preach to him,—I, a Goy, who knew nothing of the Holy Scriptures?

Although I endeavoured to soften his anger by mild remonstrances, he yet continued to rave, and to abuse me so much, that I was compelled to withdraw. On parting, I addressed to him that warning word, "Kiss the Son, lest he be angry, and ye perish in the way, when his anger is kindled." He then seemed to entertain milder sentiments, and followed me to the door, repeating with himself my words, 'Kiss the Son,' &c. When I had come back to my host, a good-tempered man and favourably disposed with regard to the kingdom of God, I found there some friends of his assembled, who requested me to make them some communications relative to the work of God among the Jews; which I did to their satisfaction, and afterwards paid a visit to the Rev. Mr. P., who hitherto had not been friendly to the missions among the Jews. But the explanations I was enabled to give on the subject, so far changed his views, that he promised his support. In the inn I found an opulent Jew, who at first was quite unwilling to

enter into any serious conversation. But the grace of God produced gradually such a change in his mind, that not only he listened, but his heart became much affected. He evinced a visible interest in the doctrines I preached to him; and at last burst out in these words: May God grant that the object of your mission may be attained in all the Israelites; I shall certainly not be the last. Some days afterwards I called upon him again, and found him and his whole family at home. I first communicated to him a tract I had written on Daniel ix. 23—27, and then explained to him the necessity of a thorough conversion of the heart, ending by giving him a view of the whole history of the New Testament. He said: "But should we really have been left in error for these 2000 years? Why do not our learned men teach us the truth? seeing that they are in the same state of condemnation with us." The whole family agreed in a wish, that the most eminent Rabbins and the missionaries should hold a public religious disputation, by which it might be made evident, where truth is to be found. Before parting, I read the 17th chapter of the Gospel of St. John, which was listened to by the family, not without emotion. From hence I went to the second minister of the town, Mr. W., who had wished to see me, to receive from me some information respecting the missions among the Jews. When I had complied with his wish, he on his part communicated to me some particulars, which but too clearly justified his complaints as to the neglect of biblical Christianity among Christians in these parts. He pledged himself to plead the cause of the Jews before all the believing Christians; and some days afterwards he actually read from the pulpit Mr. Thelwall's tract, "Scriptural Passages." The Jew to whom I read the tract I had composed on Daniel ix. 23—27, and explained Matthew xxiv. 25,

said, at the close of our conversation, "What you have read and explained to me, I must confess to be true; but may God grant, that all Israel may proceed more rapidly. The best thing would be for our Rabbins to hold a general synod." On the following morning, several families sent to me, to know, if I should preach, and when. Some Jews also had expressed a wish, to hear me preach in the church. But the rector of the parish would not permit it. I attended the service of the church, and had the satisfaction to hear the cause of the Jews advocated from the pulpit. In the house of a rich Jewess, several other Jews, informed of my arrival, soon assembled. One of them was about to set out for Constantinople. He was a Deist, and boasted, that his creed was sufficient for salvation. I addressed him from these words; "Without holiness no one can see God;" and in the book of *Sohar*, I showed him the passages referring to the Redeemer. He became very serious, and when I took leave, he affectionately wished me God's blessing. The Jewess, in whose presence this conversation took place, was deeply affected, and said, "If all the Jews thought as I do, you would soon gain the object of your journey." When on the following day I had returned to Neidenburg, I called again on that accomplished Jewish female, who on my earliest visits had given me ground to hope well of her. She now also heard the word spoken to her, with a meek and teachable mind. A Jewish merchant, with his wife, who had just arrived in the town, and wished to speak with me, learning that I was there, joined us. His heart was open for the reception of the truth, and he seriously pondered in his mind all that I said to him. When he had left us, the Jewess said, she would readily become a Christian, if she were not attached to her Jewish husband and her children. On the following day I had the satisfac-

tion of hearing Mr. Thelwall's tract read in one of the churches, from the pulpit, with an earnest warning against ridiculing or opposing this work of God. In the evening of March 1st, I was requested to give a parting address. The meeting was numerously attended by persons of every rank, and the Lord was present among us. The parting words of the Jewess were these: "We shall certainly meet again before the throne of the Redeemer." [*Ibid.*]

GERMANY.

Letter from Mr. J. P. Goldberg, dated Leipzig, May 15.

SINCE my last letter it has pleased the Lord to pour out upon the work, established for the salvation of Israel in this capital, an increased measure of his blessing. During the lent time Mr. Leonhardi held every Friday evening, a devotional meeting for the children of the institution which was well attended. He addressed the most impressive exhortations to the children, and his fervent prayers produced a very blessed impression upon them, and all present.

The instructions which I gave to the eldest of our pupils, and to my own daughter, previous to their confirmation, were also attended with a blessing, especially to the first-mentioned young person; in whose soul a heavenly light was lighted up. The Rev. Mr. Leonhardi was heartily rejoiced to find her well grounded in knowledge, and he is with me convinced, that a real work of grace has been wrought in the soul of this young convert. The confirmation took place on Palm Sunday, and the grace of the Lord made both this, and her first participation of the holy sacrament, a blessed season to her; she repeatedly burst out in praises and thanksgiving to Him, who in mercy had delivered her from the power of darkness and death, and transferred her into

the kingdom of light and life. On the 24th of April, this, our dear pupil, left us; but before she set out on her journey, she was in the presence of all the members of the institution, and of many Christian friends, after a very impressive address from the Rev. Mr. Leonhardi, recommended in prayer to the protection of Him, who is mighty to preserve her from evil, and to keep her from falling, and to present her faultless before the presence of His glory with exceeding joy.

The following Sunday was also a distinguished festival, on which that young Jewish female, who, in October last, was received into the institution, and has since given many striking proofs of the firmness of her faith in Christ, was added to his church by holy baptism. A short time before that day, every possible attempt was made on the part of her opulent relations, to check her resolution, and every offer was made to her, calculated to allure the carnal mind; but she repelled all these enticements, and said: If money and worldly things could make her fit for heaven and salvation, she would do well to set her heart upon them. But as her happiness depended upon God alone, it would be a folly not to prefer him to every thing. Her desire for baptism was unusually strong, and the delay of it a painful trial to her; but so much the greater was her satisfaction, when the Sunday after Easter was appointed for it. She prepared with fear and trembling, after a retrospect of the sins of her past life; but seeking and by faith finding remission of them in the atonement of Christ. The baptism was performed by the Rev. Mr. Leonhardi, in the presence of the Committee of the Ladies' Association, and a crowded congregation, which filled the spacious church. The young proselyte was deeply affected, and expressed afterwards, in a very feeling manner, her sense of gratitude for the

high privilege to which she had been admitted: she said to me, she never could have thought it possible, that one could be so happy on earth as she felt herself. She doubted whether the angels in heaven were more happy.

My soul doth magnify the Lord, and my spirit rejoices in God my Saviour, when I take a survey of the blessings with which his work at Dresden has been crowned. Fourteen persons of the Jewish population, whom I have instructed, and partly still instruct, in the truths of Christianity, have been added to the flock of the good Shepherd, who gave his life for them. Amongst them I have special reason to rejoice over the children, as they make a visible progress in the saving knowledge of the Lord.

The Committee of the Dresden Society, anxious to promote, as much as is in their power, the object of the London Society, commissioned me to go to Leipsig, to spread the seed of the Gospel among the Jews who attend the fair. My journey has not been in vain, and many opportunities have been afforded me to promote the knowledge of Christ, both by distributing books, and by private conversation. During my former visit I had deposited the books at the house of a Christian manufacturer, who dealt with many Jews, and where I could converse with them. But this person began to fear some injury to his business from this measure, and I was obliged to seek other opportunities of coming in contact with the Jews. I went therefore to the inns where they resorted, and I was soon convinced, that these are the most suitable places for free intercourse with them; because there they have leisure to listen to instruction. I spend almost the whole day among them, and the Lord supplies me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the world; to call upon

them to believe in him, and to put tracts into their hands, which are generally received with gratitude. Several Jews, indeed, who are still hostile to Christianity, curse both the societies and the missionaries, whom they call impostors, and deceivers of their people, and endeavour to oppose their labours. But their exertions must be vain, for the tree planted of the Lord is too deeply rooted, and extends its branches too widely, to be extirpated by human power. Commissioned by Jews of that description, one came to me, offering to distribute all the tracts and New Testaments I had with me, among the Jews, upon condition that I should be quiet, and forbear conversing with them, which he said was of no use. I soon discovered his intentions, and advised him to send to me all the Jews whom he knew, who were willing to receive the books.

I had great pleasure in the evening visits of some well-disposed Jews, who had already some knowledge of the Gospel, and wished to know more of the way of salvation. They put their questions with great modesty, and received my instructions with gratitude. A Jew from Brody said, when he took leave of me, that he did not remember having ever spent so happy an hour. The day after to-morrow I hope to set out again for Dresden. May the Lord continue to bless you and all the members of your Committee, and may your work succeed, and tend more and more to the glory of His name.

DOMESTIC.

MORAVIAN MISSION.

Extracts from the Journal of the Mission at Spring-Place, among the Cherokee Indians.

Jan. 13, 1822.—In an interesting conversation we had with our people

and friends, on Sunday the 20th, we were much gratified to observe, to the praise and glory of God, that the former are growing in His grace and knowledge, as well as in practical self-knowledge, while the latter are under the visible operations of the Holy Spirit, who often, independent of our co-operation, creates a desire in their minds for a more substantial and lasting enjoyment. We confidently hope, the good Shepherd will yet succeed in bringing many a lost sheep out of this nation to His chosen flock. We therefore call upon all our dear brethren and friends to strengthen the hands of us, his feeble servants, by praying for the prosperity of His cause among the Cherokee nation.

23. Fox Taylor, a half blood Indian, requested us to take his son James, a boy eight years of age, into our school. We replied that, having twenty boarders already, we could not take another; but that if Mr. Vann, our neighbour, would board him, he was welcome to attend our school. No difficulties were started on the part of Mr. Vann.

Sunday, Feb. 3. The Rev. Mr. Posey, a Baptist missionary from the Valley Towns, a true lover of the Lord Jesus Christ, paid us a visit, and preached a sermon from John iv. 25.

9. Our sister Catherine Gann, and her aunt Chinasse, the mother of our pupil Moses, paid us a visit. Sister Schmidt had an agreeable conversation with them, sister Gann acting as interpreter. Chinasse appears to be under great concern for her soul's salvation.

Sunday 10. After the usual meetings, we related to our people some interesting traits in the biography of our late missionary brother John Schnalls, when brother Schmidt assured them, that he had often heard him pray very fervently for the spiritual prosperity of all the Indian tribes, and also for the salvation of the poor Cherokees. Mother Vann made particular inquiry after sister

Schnall, and desired us to let her know, that, undoubtedly, great would be her and her late husband's reward for their labours of love to the poor Indians, and that the Lord would even in this world bless her children.

Sunday 24. Subsequent to a meeting held at the commencement of the Passion season, mother Vann said: "How gracious our Saviour is! How sensibly do we feel His presence, when we sing and pray to Him; surely, He will in mercy regard it!"

March 12. Late in the evening received a visit from Dr. Butler, wife and child, Mr. and Mrs. Ellsworth from Brainerd, and Mr. Parker from Taloney. We spent the evening very agreeably with this worthy company, and encouraged each other to venture our all for the Redeemer's glory and the propagation of the gospel among the heathen. Next morning, after taking a view of our premises, they proceeded on their journey.

19. The Indian brother, John Arch, came here on a short visit from Brainerd. He was on his way to visit his relations, among the mountains, or Upper Cherokees, who live in large towns, from 30, 40, to 100 houses. We charged him not to let one opportunity slip, where he might preach Christ to his countrymen.

Good Friday, April 5. Besides the meetings usually held on this day, we also had the holy communion, when sister Nancy Adair was present as a candidate for confirmation, and Mr. Butrick communed with us.* In the evening, the church being again filled with negroes, Mr. Butrick preached an impressive and edifying sermon to them. Ajosta, the mother of our pupil Nancy, who ardently wishes to be baptized, was this day declared a candidate for holy baptism. We spoke very affect-

* Mr. Butrick had come from Brainerd, on the 1st of April to spend Easter week at Spring Place.
Ed.

tionately with Elsy Hicks, whose child was baptized in the morning, exhorting her not to forget her soul's salvation. She replied, that she had often reflected on these things, and had formerly prayed to our Saviour; but that she now felt herself too miserable. Brother Clement Vann, then said to her: "If you mean to wait, until you are good and fit enough, my dear friend, you'll never come to the point. If you will go to the Saviour, you must take your poverty and misery along; the feeling of your sinfulness must urge you on, to come to the Saviour. If we were to wait, until we were good and fit enough, we should never come. The Saviour is the Saviour of sinners; if to him we come as poor beggars, we shall be received. If we confess our sins, He is faithful and just, to forgive us our sins and to cleanse us from all unrighteousness." All that were present, confirmed what had been advanced, by their own experience.

May 6. Had an agreeable visit from Mr. Jeremiah Evarts, of Boston. Secretary of the Foreign Missionary Society, who came with Mr. Hall from Talony, and staid with us over night. We had a very interesting conversation with these gentlemen respecting the spreading of the Gospel among the Indians.

8. The Rev. Mr. Goodell and Mr. Hall came hither from Brainerd. The former has been appointed to serve in the Palestine Mission. We spent one short, but highly agreeable hour, with this dear servant of God, who promised, if possible, to give us another call.

June 17. This day being the centenary Jubilee of the United Brethren's Church, we joined our brethren in spirit to pray for the prosperity of our Zion in general, and the welfare of our missions among the heathen in particular.

July 24. From Mr. Hicks, and Elsy, his daughter-in-law, we received the following particulars of the latter end of

Richard, one of brother Gambold's former pupils. This poor youth, after being forcibly taken from school by his relations, where he had received salutary impressions, had been seduced by others to indulge in vicious pursuits and practices, which brought on his untimely end. One day, previous to his dissolution, conscience awoke, and in the full prospect of death, it again occurred to him what he had heard in his youth from brother and sister Gambold at Spring-Place, concerning the Saviour's love to poor sinners, who will not discard the vilest and the worst that is truly penitent, but is ready to meet him in mercy and love. Richard sent for Mr. Chamberlain at Brainerd, and testified to him his deep remorse for having neglected his time of grace, and disregarded the admonitions of brother and sister Gambold, his best earthly friends. At the same time he expressed his hope, that the Saviour, to whom he incessantly prayed, would pardon his sins and receive him in mercy as a poor sinner. Mr. Chamberlain affectionately advised him to cry for mercy to the Lord, and before leaving him, offered up a prayer at his bedside. Half an hour before he departed, he said to his mother, a heathen: "Dear mother, be quite easy about me, and don't mourn to excess; after death I shall go to my God and Saviour; but one favour I ask of you, that you would faithfully embrace every opportunity of hearing the word and will of God from the missionaries. Believe what they tell you about God, and do every thing they teach you—it is the truth. They strive to promote our temporal and spiritual welfare and salvation." In this frame of mind he breathed his last. We confidently trust that the Saviour has heard his prayers, and received him into glory; and if so, how great must have been the joy of our late sister Gambold and of the angels in heaven, at seeing the soul of this poor youth, "one who was lost,

but now is found," enter the mansions of bliss.

Sunday 28. This evening, Bearmeat, son of the old chief Sour-mush, deceased, paid us a visit in order to take his son Willy, one of our scholars, home for a season. We much regret that these visits of children to their parents, where they often stay for months together, occur so frequently. But the Indians, being independent characters, will carry their opinions, although we do not neglect to remonstrate with them on the subject, because we have to feel the sad effects of such protracted visits at home.

30. Our neighbour Tussewallaty, and his wife Ajosta, together with her sister, brother-in-law, and uncle Cananthoah, came hither with the express design of hearing something about God. Brother Schmidt conversed with them for several hours, giving them a brief description of the birth, life, sufferings, and death of Jesus, and declaring to them the great love of God revealed in Christ Jesus to poor sinners, while he secretly and fervently prayed to the Lord to fill their hearts with His love. Our sister Mary, who with her mother afterwards added some remarks, acted as interpreter, and the whole company appeared to be much affected.

RELIGIOUS.

THE CONVERSION OF A JEW BY THE NAME OF WOLFF.

He was born in the city of London, in 1797; received an Hebrew education, and learnt a trade; came to New-York in 1819; was soon after led by Divine providence into the African Methodist Episcopal Church, where he

heard a sermon from a coloured man by the name of Paul, from Matt. xxii. 37.—"O Jerusalem," &c. the prayer which preceded had made him angry, the naming of the text yet more exasperated him—but he could not with decency retire, and in the course of the sermon he became quite melted down, and solicitous about his spiritual welfare; he strove to conquer the convictions excited within him, and succeeded to a considerable extent, but remained very unhappy for the space of three years, when he went to Philadelphia; there the wretched state of his mind forbid him to tarry long, and he departed for Pittsburg and New-Orleans; he stopt, however, at Steubenville, where were no Jews, and where he frequently attended meeting. His convictions that he must be born again or perish, continued, though he steadily resisted them; at length he was brought to the resolution to search the Old and New Testaments diligently, and to lay prejudice aside. The result was a firm persuasion of the Messiahship of Jesus, and a joyful acceptance of him as the only Saviour. He was baptized Nov. 22, 1823, and united with the Methodist Episcopal Church in Washington, Ky.—The narrative is given in a style of much simplicity, and indicates not only a solid understanding, but an ardent desire for the conversion of his kinsmen according to the flesh.

Remarkable instance of providential care, in the life of Mr. Heckewelder, a missionary attached to the Moravian Society.

"IN 1771, I was employed in the service of the mission, in various ways, either as a guard or messenger, during the Indian war, when the Christian Indian congregations of Nain and Wechquetank were compelled to fly for refuge to Philadelphia. On their return from thence, I was, off and on, appoint-

ed to assist the missionaries in the commencement of Friendshuetten.—While out on these excursions, my life was in great danger.

“At one time, while travelling on foot to Gnadenhuetten, beyond the Blue Mountains, in a very cold night, the ground being covered by a deep snow, my strength was so much exhausted, that, feeling an inclination to sleep, I was obliged to sit down on a felled tree, resting on its stump and covered with snow, with the intention merely to rest my weary limbs, although a secret monitor cautioned me powerfully to beware of sleep. But the moment I sat down, I fell asleep, and would in all probability never have awakened again, if the tree had not suddenly given way under me, whereby I was thrown broad awake, into the path. Grateful to my Lord for this providential escape, I immediately prosecuted my journey, and late that night reached Gnadenhuetten.

“A gunpowder affair had nearly proved fatal to me and the brethren, Ettwein, David Zeisberger, Senseman, and Angerman. The latter had lately come from Europe, glowing with an ardent desire to preach the gospel to the Indians, and had in a manner forced himself upon our company. Having, on our journey, taken up our night's lodging at the house of a Mr. Ogden, brother Angerman by his careless and imprudent conduct had well nigh occasioned a dreadful gunpowder explosion.

“Mr. Ogden's dwelling consisted of two small buildings adjoining each other. In the one his goods were stored for sale; in the other, several kegs of powder were deposited. He slept in the store room, from which a door opened into the powder magazine; another opened into it from the outside. A change of weather threatening to come on, he prepared a couch of dry straw or hay for us in his powder maga-

zine, requesting us in the most friendly terms, on no account to smoke tobacco in the apartment, not only because some grains of powder might lie scattered upon the floor, but chiefly because some of the kegs were opened. It being now bed-time, Mr. Ogden placed a lighted candle in his store, in such a direction as to throw sufficient light through the middle door, left open for that purpose, till we should have retired to rest. Brother Angerman, however, wished to have the candle placed nearer to him, in order to inspect and bind up his lacerated feet. The landlord, and the rest of us, represented to him the danger to which he would expose himself and us; but he ceased not to plead for it; promising neither to bring the candle in contact with the straw nor to blow it out, but to leave it standing on the door-sill, and then to extinguish it on the outside of the house. Mr. Ogden at last gave way to his request, and then shut the middle door. We now lay down, after having once more earnestly charged brother Angerman to be careful with the light. We soon fell asleep, and he too was overpowered by sleep, before he had extinguished the light.

“Next morning brother Zeisberger awakened me, and took me alone with him into the woods. He there drew the candle out of his pocket, and imparted to me in confidence, what he would reveal to no soul besides, saying: “If in the preceding night we had not had an invisible watchman with us, we should all have been blown to atoms, and no soul could have known how it happened! I was fast asleep, for I was tired, and in my first doze; suddenly I felt a *shock*, as though somebody was forcibly rousing me. I jumped up, and lo! the candle was burnt down on one side, and just on the point of dropping in a blaze on the straw. To prevent which accident, there was but one moment left. From that instant, I could

sleep no longer; for one chill after the other thrilled through my veins! Thanks be to our Lord for this extraordinary preservation of our lives."

IMPORTANCE OF PRAYER.

THE following striking anecdote is recorded in the Diary kept at Freidensberg, a settlement of the Moravians in St. Croix, a Danish West India Island.

"In March, 1819, Mr. Bell, a captain of a ship from Philadelphia, who is a religious man, living some time in this island, paid us several visits. One day, he brought with him another captain from Baltimore, of the name of Boyle. Having for some time conversed on religious subjects, the latter inquired whether any of our family were on board an English vessel, with only six guns and twenty-two men, which in the year 1814 was attacked by a North American privateer, of fourteen guns, and one hundred and twenty men, on her voyage to St. Thomas; and which, after a most desperate conflict, beat off the enemy. He added, that he supposed very fervent prayer had been offered up on board that vessel. Sister Ramoch answered, that she was on board the English vessel, and could assure him that there was. 'That I believe,' (replied the captain,) for I felt the effects of your prayers.' He then informed us that he was the captain who commanded the privateer. 'According to my wild way of thinking at that time, I was determined to strain every nerve to get possession of the British vessel, or sink her: but she was protected by a higher power, against which all my exertions proved vain.' This disappointment and defeat astonished him; but when he afterwards heard that missionaries were on board the English vessel, it struck him, that their fervent prayers to God had brought them protection and safety. This led him to a further

thought about these things; and at length, by God's mercy, to a total change of mind. On his making this statement, we joined him in thanking the Lord for his goodness."

THE PHILANTHROPIST, HOWARD.

Reflections of this celebrated man.

"On! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which, ere long, will all be consumed, engross the thoughts of a candidate for an eternal everlasting kingdom!—A worm ever to crawl on earth, whom God has raised to the hope of glory, which, ere long, will be revealed to them who are washed and sanctified by faith in the blood of the Divine Redeemer! Look forward, oh! my soul! How low, how mean, how little is every thing but what has a view to that glorious world of light, life, and love! The preparation of the heart is of God. Prepare the heart, O God! of thy unworthy creature; and unto thee be all the glory, through the boundless ages of eternity. (Signed) J. H.

"This night my trembling soul almost longs to take its flight, to see and know the wonders of redeeming love! Join the triumphant choir! Sin and sorrow fled away—God, my Redeemer, all in all!—Oh! happy spirits, that are safe in those mansions!

"Being deeply sensible it is the presence of God that makes the happiness of every place; so, O my soul! keep close to Him in the amiable light of redeeming love, and amidst the snares thou art particularly exposed to in a country of such wickedness and folly. Stand thou in awe, and sin not—commune with thine own heart—see what progress thou makest in thy religious journey! Art thou near the heavenly Canaan, the vital flame burning clearer and clearer; or, are the con-

cerns of a moment engrossing thy foolish heart? Stop, remember thou art a candidate for eternity! Daily, fervently pray for wisdom! Lift up thy heart and eyes to the Rock of Ages, and then look down on the glory of this world—a little while, and thy journey will be ended! Be thou faithful unto death."

"Oh, compassionate and Divine Redeemer! save me from the dreadful guilt and power of sin, and accept of my solemn, free, and, I trust, unreserved, full surrender of my soul, my spirit, my dear child, all I am and have, into thy hands! Unworthy of thy acceptance! yet, O Lord God of mercy, spurn me not from thy presence! Accept of me, vile as I am, I hope a repenting, returning prodigal. I glory in my choice, acknowledge my obligations as a servant of the Most High God; and now may the Eternal God be my refuge; and be thou, O my soul, faithful to that God that will never leave nor forsake thee.

"Thus, O my Lord and my God, is humbly bold even a worm to covenant with thee! Do thou ratify and confirm it, and make me the everlasting monument of thy unbounded mercy! Amen, Amen, Amen. Glory to God the Father, God the Son, and God the Holy Ghost, for ever and ever, Amen!

"Hoping my heart deceives me not, and trusting in his mercy for restraining and preventing grace, though rejoicing in returning what I have received of him into his hands, yet, with fear and trembling, I sign my unworthy name

JOHN HOWARD.

Naples, 27th May, 1770."

During Sickness.

"Hague, May 11, 1778.—Do me good, O God! by this painful affliction. May I see the great uncertainty of health, ease, and comfort, and that all my springs are in thee.—Oh the painful and wearisome nights I possess! May I be more thankful if restored to

health, and more compassionate to others, more absolutely devoted to God.

"May 12.—In patience may I possess my soul, and say, it is the Lord; let him do what seemeth him good.

"May 13.—In pain and anguish all night, my very life a burden to me—help, Lord: vain is the help of man. In Thee do I put my trust; let me not be confounded. All refuges but Christ are refuges of lies: my soul, stay thou on that Rock.

"May 14.—This night my fever abated, my pains less. I thank God I had two hours sleep; prior to which, for sixteen days and nights, not four hours sleep. Righteous art Thou in all thy ways, and holy in all thy works. Sanctify this affliction, and show me wherefore Thou contendest with me: bring me out of the furnace as silver purified seven times. J H."

A singular adventure at one of the principal monasteries in Prague.

"On reaching the convent, he found the holy fathers at dinner, round a table, which, though it was meagre day with them, was sumptuously furnished with all the delicacies the season could afford, of which he was very politely invited to partake. This, however, he not only declined to do, but accompanied his refusal by a pretty severe lecture to the elder monks; in which he told them that he thought they had retired from the world to live a life of abstemiousness and prayer, but he found their monastery a house of revelling and drunkenness. He added, moreover, that he was going to Rome, and he would take care that the pope should be made acquainted with the impropriety of their conduct. Alarmed at this threat, four or five of these holy friars found their way the next morning to the hotel at which their visiter had taken up his abode, to beg pardon for the offence they had given him by their unseemly mode of living, and to entreat that he would not say any thing of what

had passed at the papal see. To this request Mr. Howard replied, that he should make no promise upon the subject, but would merely say, that if he heard that the offence was not repeated, he might probably be silent on what was past. With this sort of half assurance, the monks were compelled to be satisfied; but before they took leave of the heretical reprover of their vices, they gave him a solemn promise that no such violation of their rules should again be permitted, and that they would keep a constant watch over the younger members of their community, to guard them against similar excesses; and here the conference ended."

Devotedness to his Work.

"Respecting one of the dungeons of La Maison de Boureau at Vienna, he writes: "I inquired whether they had any putrid fever, and was answered in the negative. But in one of the dark dungeons, down twenty-four steps, I thought I had found a person with the jail fever. He was loaded with heavy irons, and chained to the wall: anguish and misery appeared, with tears clotted on his face. He was not capable of speaking to me; but on examining his breast and feet for petechiæ or spots, and finding he had a strong intermitting pulse, I was convinced that he was not ill of that disorder. A prisoner in an opposite cell told me, that the poor creature had desired him to call out for assistance, and he had done it, but was not heard. This is one of the bad effects of dungeons. I have frequently been asked what precautions I use to preserve myself from infection in the prisons, and hospitals which I visit. I here answer, once for all, that next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and, while thus employed, 'I fear no evil.'"

Sacred Intrepidity.

"Dining one day at the table of Sir Robert Murray Keith, our Ambassador at the Austrian court, the conversation turned upon the torture; when a German gentleman observed that the glory of abolishing it in his own dominions belonged to his Imperial Majesty. 'Pardon me,' said Mr. Howard, 'His Imperial Majesty has only abolished one species of torture, to establish in its place another more cruel; for the torture which he abolished lasted at the most a few hours; but that which he has appointed lasts many weeks, nay sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are taken only if they confess what is laid to their charge.' 'Hush!' said the Ambassador: 'your words will be reported to his Majesty.' 'What!' replied he, 'shall my tongue be tied from speaking truth by any king or emperor in the world? I repeat what I asserted, and maintain its veracity.' Deep silence ensued, and every one present admired the intrepid boldness of the man of humanity."

[*Brown's Memoirs.*]

TRACTS, MESSENGERS OF SALVATION.

The Warning Voice.

In the spring of 1819, says a clergyman in Vermont, while a member of the Theological Seminary at Andover, I went into the western part of the county of Worcester, to spend the vacation in my native town. I had procured a small parcel of tracts, most of which I distributed to children and others, whom I saw by the way. The morning after my arrival, I took the few I had remaining, and walked into a part of the town where I once resided; and, as I was descending a hill, observed a house at

the foot of it, a little out of the road, into which I at first thought I would go and present one of my tracts. But then I said within myself, "I know not who lives there, and perhaps I shall meet with abuse." I perhaps changed my purpose ten times, before I came near to the house, and at last resolved to go by. I was fulfilling my determination, and had gotten opposite the house, when I was solemnly impressed with the duty of entering it. I turned suddenly about, and went in. I found a mother with several small children about her; and soon learned that her husband was a tenant, and that they were very poor. I said to her, that I hoped she had religion, for she must surely be wretched, if she had no interest in this world or the world to come. "O la," said she, with an air of the greatest indifference, "I do not think about that." I conversed with her a few moments on the importance of laying up a treasure in heaven; and as I left the house, gave her the tract entitled "THE WARNING VOICE," requesting her to read it, and solemnly to meditate on the truths it contained.

A few days after, when in another part of the town, a person informed me, that this woman was very serious; that a stranger had called and given her a tract, by which she had been greatly alarmed concerning the salvation of her soul; and that she wished to see him, but knew not who he was, or where he could be found.

I soon called, and a person more thoroughly convinced of our lost condition by nature, I never saw. For several days she had been able to attend to no other business than just to provide necessary food for her family. I endeavoured to direct her to "the Lamb of God, which taketh away the sin of the world." I called on her again several times, before I left town, and conversed and prayed with her.

I have not visited the place since, but

a letter which I received from a friend, in the ensuing autumn, informed me, that she had become hopefully pious, and united with the church of Christ.

[*Amer. Tract Mag.*]

THE TRACT ON THE LORD'S-DAY.

Among the various instances of good effected by tracts, says a gentleman in Vermont, I will relate to you one just given me by deacon S. He had occasion, a few months ago, to visit a town upon the Green Mountains, where no stated preaching or religious institutions are enjoyed. On the way he met a carriage in which were seated two gentlemen with ladies, who seemed to be indulging their benevolent feelings in the distribution of religious tracts, as they passed the abodes of poverty upon the road.

Deacon S. went to the house of Mr. R. where his business called him, and on entering observed several tracts, and Mrs. R. engaged in reading them. She remarked that some people who had just passed, had given them some little books. Deacon S. examined them, found them excellent tracts, and recommended them to be carefully read by her and her family. Shortly Mr. R. came in, and the following conversation ensued:

Dea. S. 'The timber you are to get out for me must be ready next Thursday.'

Mr. R. 'I shall then be obliged to work next Sunday.'

Dea. S. 'No, you must hew no timber for me on the Sabbath. I can wait a day longer.'

Mrs. R. 'He worked last Sabbath.'

Dea. S. 'Is it your custom to labour on the Sabbath day?'

Mr. R. 'Yes.'

Dea. S. 'Read that tract.' [Giving him the tract on the Lord's-Day, which

he had selected from the parcel left with Mrs. R.]

A few weeks after, deacon S. called again. Mrs. R. introduced the subject of religion, told him she had been greatly interested in the tracts, expressed a great desire to enjoy the privileges of public worship, and said that her husband had *entirely forsaken the practice of working on the Sabbath*. Thus these little messengers of mercy are the instruments of good.

Amer. Tract Mag.

VALUE OF SUNDAY SCHOOLS.

Sunday School Anecdote.

A GIRL thirteen years old, says the Sunday School Magazine, died a few weeks since in our neighbourhood, experiencing the most happy temper of mind—beautifully illustrating the words, ‘out of the mouths of *babes* and sucklings thou hast *perfected praise*.’ A few weeks before her sickness, of her own accord, she called on a pious young woman, asked her to teach her more about the Bible, “for I am much troubled,” said the child, “about my soul.” This pious friend explained with simplicity, the way of salvation, and directed her to the Saviour of sinners, telling her to go home and *read the Bible*. This she diligently did, and was shortly so ill, as to leave no hope of her recovery. But she grew in grace and in knowledge daily, and died with the most joyful hopes.

VICTIMS OF HINDOO SUPERSTITION.

THE Calcutta Journal, of February 13, 1824, contains the following account of the shocking immolation of human beings to “*a dumb idol*.”

In November last, at the Annual Fair held at Ooncar, Mandetta, a young man about 20 years of age, cast himself down from a rock which overhangs the Ner-

budda, and was in a moment dashed to pieces. This was done as an act of devotion to the shrine of *Bhyroo*. Pains were taken to prevent this fatal act, and offers of support were made, but all in vain.

These sacrifices are of frequent occurrence at Ooncar; and about the same time as this last took place, another was preparing to devote himself to the same fell deity, by burying himself alive. Thus human beings, of both sexes and of all ages, daily fall victims to the cruel superstition which holds her iron rule over the minds of so large a portion of the inhabitants of India. It is most earnestly to be hoped, that the efforts now making for the dissemination of knowledge, may be attended with success, and the darkness in which the people of India are at present enveloped, dispelled by the light of reason and truth.

MISCELLANEOUS.

RESOLUTIONS

Passed by the Board of Managers of the General Convention of the Baptist Denomination, &c. in Washington City, at a meeting held September 27, 1824.

Resolved, unanimously, That this Board entertain a high sense of the talents and integrity of Thomas Stokes, Esq. Treasurer of the General Convention, which, for several years, he has so satisfactorily exhibited. They have understood that, in consequence of indisposition, and the pressure of other concerns, he is desirous of retiring from the office. Previous to the election of a successor, the Board of Managers feel it their duty to record this testimony of affection and gratitude.

Resolved, That the Standing Committee in and about Boston, be requested to nominate a suitable person in their

vicinity, to be appointed Treasurer of the Convention.

Whereas, the various and multiplied concerns of the Convention render it desirable, that in concurrence with the Board ordinarily acting in this place, the labours and counsels of our brethren in other parts of the country be brought into more immediate and constant operation; and as a very considerable proportion of the Asiatic trade of this nation is carried on through Boston and Salem, whereby the greatest facilities are afforded for regular and constant communications with our missionaries in the East—therefore,

1. *Resolved*, That the Standing Committee in and about Boston, be authorized and requested to take the general superintendence of the Burman Missions—take all the necessary measures for supplying that region with missionaries, and after their examination report them to the Board, that they may be regularly appointed—report to the Board whenever, in their opinion, it may be expedient and proper to commence any other Asiatic or other foreign mission—and, annually, or oftener if necessary, report to the Board the probable amount of funds needed for the mission under the direction of said Committee, that the same may be appropriated accordingly.

2. *Resolved*, That said Committee be authorized and requested to appoint and employ such agent or agents as they shall deem expedient, for the express purpose of obtaining funds, and performing such other services as they shall direct, for the benefit of foreign missions; and also to promote all the objects of the Convention, as opportunities may offer.

3. *Resolved*, That said Committee be requested to nominate to this Board a suitable person in their vicinity, to be appointed Assistant Corresponding Secretary, whose duty it shall be to conduct the correspondence relative to

foreign missions, particularly Asiatic, and to communicate, from time to time, their condition and prospects, to the Corresponding Secretary.

4. *Resolved*, That all moneys collected for foreign missions, and all other moneys that may be appropriated by this Board for that object, shall be placed by regular appropriation of the Board, at the disposal of said Committee, to be drawn by them and applied as occasion may require.

5. *Resolved*, That all intelligence received from our missionaries, of a character proper for publication, shall be communicated to the Editors of the American Baptist Magazine, and of the Latter Day Luminary; that is, it shall be considered the duty of the Corresponding Secretary and Assistant Secretary, each to communicate to the other any information of the kind referred to, without any delay.

6. *Resolved*, That it shall be the duty of the Treasurer to communicate to the Board monthly statements of the amount of receipts into the Treasury, and the objects to which they may be designated by the donors, when such designation shall be made, and that the same be published in the Latter Day Luminary, and in the American Baptist Magazine.

7. *Resolved*, That the foregoing resolutions be communicated to the Committee in and about Boston, with a request that they inform the Board, at as early a day as convenient, whether they agree to take upon themselves the performance of the duties which are specified; and if so, that they shall take effect from the time of such notice being communicated to the Board.

8. *Resolved*, That on the concurrence of the said Committee with the propositions contained in the foregoing resolutions, the preamble with the resolutions be published, for the information of our brethren in other parts of our country, and that the same be

communicated to our missionaries in Asia.

O. B. BROWN, *Vice-Pres.*

A true copy from the records.

JOHN S. MEEHAN,

Recording Secretary, pro tem.

At subsequent meetings of the Board of Managers in Washington City, the Hon. Heman Lincoln, of Boston, was unanimously elected to the office of Treasurer of the Baptist General Convention, and the Rev. Lucius Bolles, D. D. of Salem, Massachusetts, was unanimously chosen Assistant Corresponding Secretary.

LATEST FROM BURMAH.

By the arrival at Philadelphia, of the ship Factor, in 107 days from Calcutta, we have received letters from our missionaries at Ava, in Burmah, several weeks later than our former advices. These communications do not furnish any very important particulars. But the letter from Mrs. Hough of Rangoon, to her daughter in Calcutta, is uncommonly interesting. It will excite in the bosom of every friend to the Redeemer's cause, feelings of gratitude to God for the signal deliverance of the brethren, who had been sentenced to death by the infuriated heathen; and will, no doubt, encourage our denomination, in every part of the United States, more earnestly to pray and labour for the success of this mission, which was commenced, and has hitherto been patronized by them, under peculiar evidences of the approbation and providential care of the Great Head of the Church.

Extract of a letter from Dr. Price to the Cor. Sec. dated

Ava, Jan. 28, 1824.

MY VERY DEAR BROTHER,

I AM unable to send you any thing like a journal, as war has been declared against Bengal, and our letters are all exposed to a strict examination. This

circumstance must reduce us to some difficulty about funds; but the Lord will provide.

I am at present employed in superintending the construction of a Persian wheel, which is to introduce water into the palace tank. My house is almost finished, and will cost nearly 1500 dollars. The king is very much pleased with its situation and appearance, and very desirous for similar ones to be built on the golden river. My health has been very good since getting into a permanent dwelling—and I have nearly mastered the spoken language. I shall send a full account of expenditures, so soon as a free communication shall open. In the mean time, my dear brethren may rely on my conscientious determination to live with the greatest economy. Thus far circumstances have prevented my adopting any regular plan. But the rolling stone is, I trust, now to be stationary. O that it may gather moss which shall turn to account in the last great day! My love to all the household of faith."

Extract of a letter from the Rev. Dr. Judson, to the Cor. Sec. dated

Ava, Feb. 19, 1824.

REV. AND DEAR SIR,

SINCE my arrival here I have put up a small house of boards, for immediate use, and with ultimate views to the accommodation of our contemplated female school. The expense is, therefore, properly chargeable to the school fund. In regard to our own future accommodation, it seems expedient, on account of exposure to fire in every part of Ava, and the intense heat of the climate, to build of brick. The expense of a small brick house, containing three rooms and a hall for worship, will, according to the best estimate I can now make, come within fifteen hundred dollars. For an appropriation of this sum, I hereby petition, regretting that I did not make earlier application.

My last was dated at Rangoon, just before we left for this place. We were six weeks on the journey; and since our arrival, my time has been quite occupied in getting up our present shelter.

It is said that, from a variety of occurrences during the present year, the king has become less favourably disposed towards foreigners; but the absence of the court on a visit to the former capital, preparatory to the opening of the new palace in this city, has prevented me from cultivating any further acquaintance with his majesty, or the chief members of government.

—
We have made some extracts, says the Editor of the National Gazette, from the Calcutta papers in our hands. The letter of the American lady in relation to the capture of Rangoon, will excite concern in the breasts of many more persons than her acquaintance. The latest advices mentioned by the Calcutta editors, left the Burmese troops at Ramoo, estimated at from eight to fifteen thousand. They do not appear to have assembled at any time in greater number. The Calcutta 'Scotsman,' of the 28th June, mentions that "an overwhelming force" was in preparation to act against them. Except the occupation of Rangoon, no important event had been authentically stated. In the skirmishes between the British and the enemy, the latter seems to have inverted, uniformly, the rule—"He's base that trusts his feet whose hands are armed."

Rangoon was taken on the 1st May. The British commander says, in his official despatch:—"I had the satisfaction of seeing the British flag flying in the town, without the troops having had occasion to fire a single musket, and without my having occasion to regret the loss of a single individual, killed or wounded, on our side. The news of our arrival in the river having reached

Rangoon the preceding night, and our rapid progress up in the morning being marked by an occasional shot in answer to the fire from the Chokies, together with the preparation of the Burmese authorities for defence, threw the inhabitants into such a state of consternation as to cause a general flight in every direction, towards the jungles, so much so, that out of a large population, I do not think one hundred men were found in the town, on our taking possession of it. The members of the government fled at the first shot, carrying with them seven out of eleven Europeans, whom they had ordered to be imprisoned and put in irons. The next day the whole seven were found safe, in different places of confinement, their guards having fled at our approach. The captured ordnance far exceeds in number any thing we supposed the country to possess, although, generally speaking, it is of a bad description."

From a Calcutta paper, of 30th June.

We beg to direct the attention of our readers to an interesting letter with which we have been favoured, from Mrs. Hough, (the wife of the American missionary at Rangoon, who was deputed by the Burmese to negotiate terms,) addressed to her daughter, a young lady at the seminary of Mrs. Lawson and Mrs. Pearce, in Calcutta. The affecting, yet artless simplicity of the detail, cannot fail to interest every reader, and to carry conviction, that the horrors of the scene it describes are faithfully depicted.

"*Rangoon, May 14, 1824.*—The English have taken Rangoon, and we, through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would have been an orphan. Monday, 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it; not that we thought it impossible, but we have been often deceived with

idle reports, and placed no dependance on any thing we heard. Nearly all the English gentlemen were dining in Lamsago's (a Spanish gentleman's) garden, and before they had finished their dinner, they were conveyed to the King's godown, and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans, but while we were at tea, a king's linguist, with about 12 men, escorted them to the godowns, and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moungh Shwa-ba* kept by us, and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning, we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two, but they were not permitted to write. I wrote to Mr. Sarkis, begging him to use his influence with the government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied, that he feared for himself; that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moungh Shwa-ba thought we should either be seized, or not permitted to enter the godown. About 1 o'clock, P. M. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could, and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting

the whole roof to fall upon them, and the third fire made them force the door, and run away; they, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon, with his officers, ran away, dragging the poor chained prisoners after them. Your papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons, (Mr Wade's shirt was taken from him,) not even their hats were left; their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them from the window of a little hut to which we had fled, expecting every moment to be bound and treated in the same way. George ran out after your papa, who sent him back. The prisoners were taken about half way to the great Pagoda, when they released Mr. Hough, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the Commodore, on board H. M. ship Liffey, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. He went back with this message; but not being able to find either the Yaywoon or the English prisoners, he returned, and in the evening I saw him for the first time after he left the house on Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing but imprisonment and death; and the scene in the verandah of the Portuguese church, to which we first fled, was beyond all description. Mrs. Turner, Mrs. Snowball, and hundreds of the Portuguese, crowded together. Mrs

* Moungh Shwa-ba, a native Christian, who was baptized in April, 1820. He is an assistant in the Mission.

Wade and myself put on Burman clothes, and mingled with the rest. When the English landed, we went out and put ourselves under their protection. They treated us with pity and affection, took us into town with them, where we met your papa in the evening, and on Wednesday returned to the Mission House, where we found every thing nearly as we had left it. A few things were stolen from the cook house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived.

"Thus have I endeavoured to give you some idea of what we have suffered; but this is written in the greatest hurry, and goes by H. M. ship Liffey to Madras."

POSTSCRIPT.

Since the foregoing was in type, we have seen letters from the Rev. Dr. Carey and Rev. Mr. Lawson, received by the Corresponding Secretary. They represent the situation of our brethren in Burmah to be very critical; but furnish no additional particulars respecting them. Want of room prevents us from giving these letters at present. They will appear in the next number of the Luminary.

Dr. Carey has so far recovered from the effect of the fall which he had some time ago, as to be able to attend to his numerous engagements; but he is yet lame, and there is no reason to believe that he will ever recover the active use of his injured limb. His health, otherwise, is good. He observes, in his letter, that he is almost overwhelmed with labours. His Bengalee Dictionary is nearly completed. The loss to the mission, occasioned by the removal of brother Ward, is very sensibly felt; but still the work of the Lord appears to be prospering in the hands of the remaining brethren. Dr. Carey says—"I trust the cause of God is gaining ground sensibly among us in India; and hope the time is not very distant when the whole of this country will exhibit evident proofs that the Gospel has been widely circulated."

ARRIVAL OF EUSTACE CAREY.

In the ship Factor, just arrived at Philadelphia from Calcutta, came passengers, the Rev. Eustace Carey and his amiable consort, members of the English Baptist Mission family at Calcutta. Mr. Carey is a nephew of the venerable Dr. William Carey.

His object, in absenting himself from the mission station, for a season, is the improvement of his health, which has been very infirm for several years. He is most affectionately recommended to the Baptists of this country, by the brethren in India, whose kindness our missionaries have frequently experienced. May the Lord grant him a renewal of health, and make him a very useful instrument in extending the honours of the Redeemer's name in India.

TREASURERS' ACCOUNTS.

Second Quarter's return of the Agent of the Convention, for 1824.

For Foreign Missions.

Sept. 25.	By hand of Elder E. Comstock, N. Y. from Lake Female Mission Society, in Aurelius,	\$10 00
	By same, from the Female Mission Society in Sempronius,	11 12
Oct. 20.	By the Washington Society, D. C. for supporting a native Burman Missionary,	10 00
	By the Female Judson Society, Washington, D. C.	10 00
		<hr/> \$41 12

For Domestic Missions.

Sept. 25.	By Elder Sugg Fort, Tenn. from the Red River Mission Society,	33 00
	By Gov. for the Withington Station, Creek Indians,	150 00
	By do. for the Valley Towns Station, Cherokee Indians,	125 00
	By do. for the Tinsawatee School, Cherokee Indians,	62 50
	By do. for the Carey Station, Pottowattomie Indians,	150 00
	By do. for the Tonewanda School, Seneca Indians,	75 00
		<hr/> \$595 50

For General Fund.

Sept. 9.	By Hannah Briggs, from the Athol Female Charitable Society, Ms.	\$8 00
16.	By credit, Sansom Street Female Mission Society, per collection by Dr. Staughton,	45 84
Oct. 4.	By credit, Fredericksburg Female Mission Society, by hand of Mrs. Walker,	\$13 25
	per collection by Rev. Dr. Staughton, Concord m. h. Va. \$18 75—added by Dr. Temple	\$2 50—
		21 25

Oct. 4.	Per coll. by Rev. Dr. Staughton, Chapawamsick, 1 83;	
	Stafford c. h. 2 17	\$4 00
	do. do. Falmouth, 7 30	
	Fredericksburg, 7 13 14 43	
	sum remaining in hand of former Fredericksburg Mission Society,	30 00 82 93
5.	By two persons at Port Royal, Va.	50
6.	By a few persons at Pope's Creek m. h. Va.	1 28
7.	By collection at Nemini m. h. Va.	3 30
11.	By hand of Elder R. B. Semple, Va. \$2—hand of Elder Hatchet, 25 cents,	2 25
	By Elder Benjamin Willard, from the Whately Female Mission Society, Ms.	2 00
	By Elder Thomas Hand, Ky. (omitted before)	10 00
		<hr/> \$156 10

For Education Purposes.

Aug. 28.	By the hand of Elder Baptist, Powhatan co. Va.	\$6 00
Oct. 4.	By credit, Fredericksburg Female Mission Society, Va.	18 07
29.	By Female Judson Society, Washington, donation for educating at the Columbian College a missionary for Burmah,	90 00
	By Washington Society for supporting a native Burman Missionary, donation for educating at the Columbian College a missionary for Burmah,	90 00
	By the Columbian Society Auxiliary to the General Convention, D. C.	100 00
	By the Rockville Society, Maryland, Auxiliary to the General Convention,	100 00
30.	By Cash,	3 00
		<hr/> \$407 07

Moneys received by the Treasurer of the Columbian College, during the month of October, 1824.

For Endowing the Professorship of Mathematics and Natural Philosophy.

By Alexander Robinson, Student,	\$100 00
By Hon. John M'Lean, P. M. General, in part,	50 00
By Charles Bulfinch, Esq. Washington, D. C.	100 00
By Commodore Porter, D. C.	200 00
By Jesse Brown, Esq. Washington City,	100 00

For Professorship of Language and Biblical Literature.

By Jesse Monroe, Esq. Westmoreland co. Va. \$10 00

For Endowing the Presidency.

By Dr. Samuel Oldham, Va. 10 00
By Wm. Greenlaw, Esq. Va. 10 00

For Buildings.

By John B. Fant, of Westmoreland co. Va. 3 00
By John Kid, Esq. King and Queen co. Va. 10 00
By Robert Courtney, Esq. do. do. 5 00
By Daniel Ellet, Esq. King William, Va. 5 00

For Columbian College.

By Elder A. Broadus, of Caroline co. Va. 5 00

\$608 00

Collections made by Tutor Wait, in Virginia and Maryland.

Aug. 9.	From a friend in Leesburg, Va. for the Columbian College,	\$5 00
11.	From Dr. Grady (on his subscription) Loudon co. Va. do. do.	10 00
14.	From John Herfoot, Frederick co. Va. do. do.	5 00
14.	From Stephen Davis, Frederick co. Va. do. do.	1 00
19.	From Elisha Smallwood, Winchester, Va. do. do.	1 00
22.	From Abraham Vanmetre, Jefferson co. Va. do. do.	5 00
26.	From Thomas Boteler, Washington co. Md. do. do.	1 00
28.	By Dr. Ezra Slifer, Boonsborough, Washington co. Md. do.	5 00
	By a friend in Boonsborough, do.	2 00
30.	By Andrew M'Cleery, Frederick co. Md.	2 00
31.	By Col. John Ritchie, do. do.	1 00
	By Mrs. Mary Ott, do. do.	5 00
	For the Star (in advance) at different periods,	9 00
14.	By Stephen Davis, Frederick co. Md. for Missions,	1 00
		<hr/> \$53 00

10. By Charles Turner, London co. Va. gave 1 barrel of flour for the College.

26. By Hezekiah Boteler, Pleasant Valley, Washington co. Md. gave 1 barrel of flour for the College—the flour to be delivered to Joel Crittendon, Geo. Town, D. C.

27. By Gabriel Nourse, Sharpsburg, Md. gave a Bible printed in London in 1636.

18 Subscribers were obtained for the Star—3 of whom paid in advance.